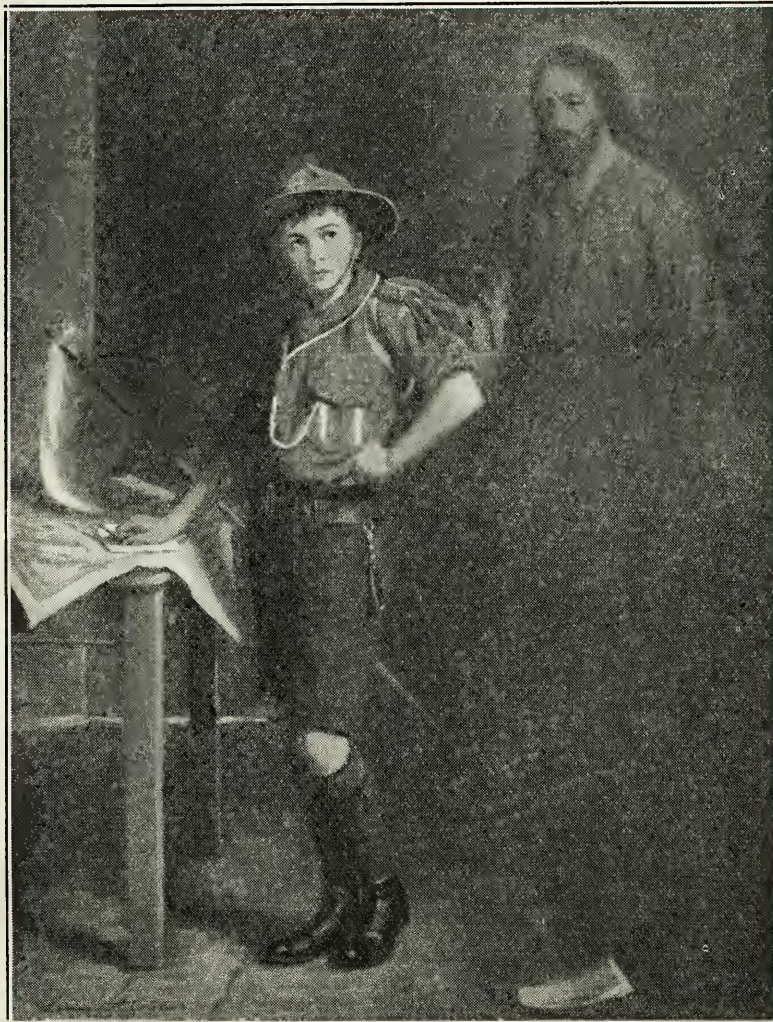


Millennial Star



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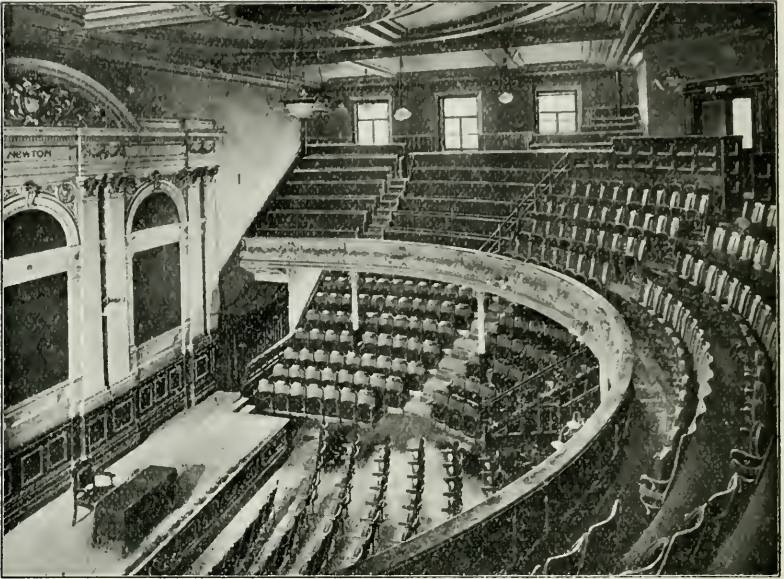
The Pathfinder

From the painting by Ernest S. Carlos.

This month marks the 25th Anniversary of Mormon Scouting.

No. 19, Vol. 100

Thursday, May 12, 1938



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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Thursday, May 12, 1938

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HUGH B. BROWN RICHARD R. LYMAN ARTHUR C. PORTER	Publisher Editor Associate-Editor
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5 Gordon Square, London, W.C.1, England

Museum 1354

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 39

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THIS WEEK'S COVER—

Gracing the cover of this week's issue is the world-famous picture, "The Pathfinder." The artist, the late Ernest S. Carlos, was born in London on June 4th, 1883. Active in Scout work, he founded and was Scoutmaster of the 107th South London Troop of Boy Scouts. He enlisted in the great war and was killed in action near Ypres on June 14th, 1917. As his picture symbolizes, he believed that "so long as the Scout Movement follows the only true Pathfinder it will continue to be blessed." It has been twenty-five years this month since the Mormon Church adopted Scouting as an essential part of its youth programme and thus became the first Church on record to take such a step.

Need of the True Religion

By ELDER SAMUEL O. BENNION

Of the First Council of Seventy

WHAT do you consider to be the greatest need of the present hour?

Survey conditions about you—industrial strife and unrest at home, wars abroad, men and nations preying upon one another in a most inhuman fashion; innocent women and children, even the helpless aged, being made victims of bombings or targets of machine gun fire; virtually every nation in the world engaged in an armament race to be “ready for any eventualities” as they say; fear gripping the hearts of men, a feeling of insecurity and uncertainty spreading throughout the world.



Elder Bennion

What great force, if applied, would be most effective in restoring a condition of normality in the earth? Many thoughtful students of the problem have reached the conclusion that true religion is the one great factor which can do the world most good at the present time.

Roger W. Babson, who stands in the front rank of our great modern economists, says on this subject:

Try as you will, you cannot separate the factor of religion from economic development. In the work conducted by my organization at Wellesley Hills, Massachusetts, we study the trend of religious interest as closely as we do the condition of the banks, or of supply and demand for commodities. Statistics of church membership form one of the greatest barometers of business conditions.

Whenever this line of religious interest turns downward and reaches a low level, history shows that it is time to prepare for reaction and depression in business conditions. . . . The greatest and most necessary and most practical force in the up-building of a permanent prosperity is, I say, religion; the Spirit of Jesus Christ in the souls of men.

Other great leaders of modern thought declare similarly that if strife, conflict, inhuman conquests and insecurity are to be removed from among men, the application of the highest Christian principles will be required.

At home and abroad in many respects, faith is waging a losing fight. Figures produced in a survey conducted by Dr. Henry C. Link, author of *The Return to Religion*, show a definite decline in religious faith. Federal statistics reveal that in the United States contributions for religious purposes have fallen off 30 per cent. in the last five years.

Albert W. Palmer, writing in *The Christian Century*, exclaims: “Godlessness is the greatest peril of the present hour.”

This widespread loss of faith on the part of the public at large, alone is reason for serious concern. But in view of the predatory conduct of many men and nations today—conduct

which is the very antithesis of Christian teaching—it becomes a source of genuine alarm.

God, who is ever merciful, foresaw our present trouble, and described it through His ancient prophets. He saw a day when faith would wane, and religion would cease to be a moving power in the hearts of men. So widespread would this condition become. He told the Prophet Amos, that it would be like a famine in the land.

Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.—(Amos 8: 11)

The Lord also revealed, however, that He would not permit this condition to develop without setting His hand to save His people. He promised that in the latter days when men's love waxed cold and their hearts were far from Him, He would reveal Himself anew.

How was this to be accomplished?

The Scriptures foretold the second coming of our Lord, but added that this coming should be preceded, as was His first, by a messenger sent to prepare the way before Him. This messenger referred to by the Prophet Malachi, was to be visited by an angel, as ancient prophets were, to deliver to him the everlasting gospel which he, as the mortal agent, was to send to every nation, kindred, tongue and people. John the Revelator described the angel in these words:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people; saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14: 6-7)

Such a revelation in the latter days would become a great blessing to a troubled world if men would but heed the message. If accepted, it would indeed be sufficient to ameliorate the ills of nations and individuals, right their wrongs, establish peace and justice, and spread the spirit of brotherly love from sea to sea.

The Church of Jesus Christ of Latter-day Saints solemnly announces that this messenger has come, and has given to the world the religion which is sufficient to meet the requirements of the human family today.

Restoration of Authority

IT has been 109 years since the Latter-day Saint Church received the Priesthood of God, which is authority to act in His name. On May 15th, 1829, while Joseph Smith and Oliver Cowdery were engaged in earnest prayer for instruction concerning baptism for the remission of sins, a messenger from heaven descended in a cloud of light and announced himself as John, called of old the Baptist. Laying his hands upon the two young men he ordained them to the Aaronic Priesthood. By another visitation of heavenly beings they later received the Melchizedek Priesthood with its higher authority to establish the Church and administer in spiritual things. In this article Elder Bennion presents the need of the true Church with divine authority as a solution for the ills of the modern world.

The message is popularly known to the world as Mormonism. What does Mormonism have for the world in this time of trouble and doubt?

First and foremost, it offers a true knowledge of the existence and character of the Deity. Joseph Smith, a prophet of our own time, saw God, establishing the fact and the nature of His existence. He talked with Him face to face, as a man talks to his friend.

This was one of the most important events since the days of Christ. It gave to a world of uncertain mind a true idea of the Being whom we worship, and dispelled the obscurity with which the ages had beclouded this doctrine.

To Joseph Smith God appeared in the form of a glorified man, and by His side stood His Beloved Son, still in the human form. He bore as He was last seen by His disciples in Palestine following the resurrection of His body of flesh and bones.

At a subsequent time, Joseph Smith and one of his associates by the name of Oliver Cowdery, gazed upon their glorified Redeemer as He appeared to them in the Temple built by the Church at Kirtland, Ohio, and so vivid was the manifestation

(Continued on page 301)

Catford Saints Win European Tournament

CATFORD SAINTS, Mormon missionary team, emerged victorious from the Invitational European Basketball Tournament held over the week end in Lille, France, winning the trophy for Britain. Before a crowd of 5,000 spectators they defeated Germany, 45 to 37, in their first game to qualify for the final match with France. With the score tied in the last minutes



Catford Saints Basketball Team
Champions of Europe.

of a close, evenly-matched game, the Saints scored a basket and won from the Frenchmen, 28 to 26.

The missionaries selected to represent Great Britain in the contest with Germany, France and Belgium were winners of the British Championships held at Wembley last month. Pictured above they are, left to right, front row: Elders S. Bruce Hanks, Marvin J. Ashton, Parry D. Sorensen, Edmund M. Evans, and DeLos A. Rowe; back row: Elders Owen P. Gladwell, Paul S. Howells, W. Burt Buxton and Glen H. Grimmitt, and Mr. Bill Browning, secretary of the National Association who accompanied them to France.

Before returning they played an exhibition match in Paris with a team from the "Racing Club of Paris."

Britain's Gift to Boys

By Elder Arthur C. Porter

IN the Boy Scout training centre at Gilwell Park near London stands a bronze bison. It carries the inscription: "To the Unknown Scout whose faithfulness in the performance of the 'Daily Good Turn' brought the Scout Movement to the United States of America."

The story behind its presentation has become well-known in American Scouting history. A Chicago publisher by the name of William D. Boyce was lost in a London fog while seeking the address of a friend. A boy in uniform stepped up and timidly said: "Sir, may I be of service to you?" The man explained his difficulty and the lad thereupon led him to his destination. As Mr. Boyce drew a shilling tip from his pocket the young man promptly saluted and said, "Sir, I thank you. I am a Scout. A Scout does not accept tips for courtesies and Good Turns."

This newspaper man, who had in his employ 20,000 to 30,000 sales boys and was himself a pioneer in organizing youth in business, was never more impressed. "What did you say?" he queried, almost dumbfounded. "I am a member of the Baden-Powell Scouts," was the answer. "Would you like to learn more about the Scouts?" "I certainly would," replied Mr. Boyce. And after completing his business he went with the boy to the office of Sir Robert Baden-Powell, leader of the new movement. When he later returned to America he took with him "a trunkful of literature, insignia and uniforms," and immediately set about to start the programme in that country. The result was the formation of the Boy Scouts of America in February, 1910.

There had been other youth movements in this country and America prior to that time. Some of the ideas were taken from the experiences of others who had been leaders of boys. But it was Lieut. General Sir Robert S. S. Baden-Powell, now Lord Baden-Powell of Gilwell, who gave to the world the Boy Scout movement as we know it today. From the system he inaugurated in South Africa and later tested at Birkenhead has evolved the great youth activity that now encircles the globe.

Recognizing its value for character training and development the leaders of the Latter-day Saint Church were quick to investigate the new movement. They saw in it an excellent activity programme for the youth of the Church. Soon *M.I.A. Scouts* were organized as a part of



The King and
the Chief Scout

the Young Men's Mutual Improvement Association. This occurred in 1911, just one year after the organization of Scouting in America, and followed closely its programme and schedule. Upon invitation of the national council the *M.I.A. Scouts* became affiliated with Boy Scouts of America and in May, 1913, the first charter was issued. This month heralds the twenty-fifth anniversary of that event.

Because it harmonizes with the high principles and fine ideals of the Church, Scouting has met with much success in the Mormon Church. In every stake and most of the missions can be found troops of Latter-day Saint Scouts. Indeed its missionaries have been instrumental in taking the programme to other countries and in Scout membership and advancement the Church has a record second to none among similar religious groups in all the world.

Scout Leaders

THE Mormon Church has produced a host of leaders in the Boy Scout movement. President Heber J. Grant is a member of the National Council, Boy Scouts of America, and has often participated in its annual meetings. Elder George Albert Smith of the Council of the Twelve Apostles has been an active member of the National Executive Board since 1932. Elder Oscar A. Kirkham, well-known throughout the Scouting world, has been one of America's leaders at four World Scout Jamborees — 1920, London; 1929, Birkenhead; 1933, Godolla, Hungary; and 1937, Vogelenzang, Holland. Many other Latter-day Saints have received recognition for service in regional and local councils.

The progress made has brought forth statements of praise from many leaders of the Boy Scouts of America. Dr. James E. West, Chief Executive has said:

Among no Church which has sponsored Scouting have we met with more wholehearted and effective co-operation and generous support than in the Church of Jesus Christ of Latter-day Saints, or finer, more enthusiastic leaders of unusually high calibre.

In his recently published volume, *The History of the Boy Scouts of America*, William D. Murray, who helped plan the organization in 1910 and has served on the executive board ever since, says:

The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, was the first of the Churches to adopt Scouting as an essential part of their Youth programme on a

Church-wide basis. . . . Consistently, through a period of years, this Church has registered more than 65 per cent. of its boys in Scouting, and in this record, it leads all other Churches. It has a most comprehensive Church-centered programme for its youth, and Scouting is a major feature of that programme. (p. 520-21)

Dr. Ray O. Wyland, Director of Education and Relations, B.S.A., has said:

The Church of Jesus Christ of Latter-day Saints uses the Boy Scout Movement in a larger way than any other Church in existence. It has a larger per capita of Scouts in its membership than any other religious body on record and the state of Utah has a larger percentage of Scouts in its boy population than any other state.

More significant than mere numbers and percentages, the Church of Jesus Christ of Latter-day Saints has developed a better co-ordination of Scouting with the Church programme, not only in the younger years of Scouts 12 to 15, but also in the late adolescent period of Vanguards 16 to 18 and older, and in this Senior Programme there is a beautiful correlation of Church instruction and participation in the Aaronic Priesthood which provides a further development of youthful leadership and a spiritualized youth movement in the Church of Jesus Christ of Latter-day Saints.

We are thoroughly convinced that there is no other Church that has given more intelligent and effective supervision to its Scout Troops, and we have not met anywhere in our Church relations a finer group of men, than are found among the leaders of this Church.

It is appropriate that the Silver Jubilee of Scouting in the Mormon Church falls during the month of May. It was on May 15th, 1829, when John the Baptist appeared to the Prophet Joseph Smith and Oliver Cowdery and restored the Aaronic Priesthood to earth in this dispensation. With this restoration boys from the age of twelve years and upward are given authority to administer in the temporal affairs of the Church and are provided with a valuable spiritual training. Latter-day Saints have demonstrated that the Scout movement and the religious education of the youth go hand in hand toward achieving the desired end—a noble manhood to assume the affairs of the world.

The Scout's Promise . . .

On my honour I promise that I will do my best:

- (1) To do my duty to God and the King.
- (2) To help other people at all times.
- (3) To obey the Scout Law.



The Scout Law . . .

- (1) *A Scout's honour is to be trusted.* That is to say, if a Scout says "On my honour it is so," it is so.
- (2) *A Scout is loyal to the King, his country, his officers, his parents, his employers, and to those under him.*
- (3) *A Scout's duty is to be useful and to help others.* He must Be Prepared at any time to save life or to help injured persons, and to do a "good turn" to somebody every day.
- (4) *A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.*
- (5) *A Scout is courteous.*
- (6) *A Scout is a friend to animals.*
- (7) *A Scout obeys orders of his parents, Patrol Leader, or Scoutmaster, without question.*
- (8) *A Scout smiles and whistles under all difficulties.*
- (9) *A Scout is thrifty.*
- (10) *A Scout is clean in thought, word and deed.*

From Scouting for Boys.

THURSDAY, MAY 12th, 1938

EDITORIAL

(EDITOR'S NOTE: Elder John H. Taylor, who is a member of the First Council of Seventy, has been associated with Scouting since its beginning in the Mormon Church. As Athletic Director of the Y.M.M.I.A. he was given "definite responsibility for promoting Scout work in the stakes and wards" when the *M.I.A. Scouts* were organized.)

Scouting in the Mormon Church

"IF there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things." Such has ever been the attitude of the Church of Jesus Christ of Latter-day Saints. Because of this broad view and acknowledgment of good among all people, the Church is always in the vanguard of progress. It believes that religion has to do not only with man's spiritual welfare but with his physical and mental development. To its members, anything that contributes to the happiness, comfort and progress of man is religion.

Need of Leisure Time Supervision

THE story of the beginning and organization of Boy Scout work by Sir Robert Baden-Powell and its rapid growth in England and other countries is familiar to the public, and especially to the youth of the world. The Mormon Church, even at the time of the beginning of Scouting, was not unmindful of the need of supervising the leisure of the boy and of occupying his time gainfully in the process of character building.

The boy had training in the Young Men's Organization of the Church, brought especially into existence by President Brigham Young for the leisure time training. The boy was also a member of a Priesthood group which had to do not only with the spiritual side of life but also the temporal. To do errands, visit the poor and the sick, to chop wood for the widow or the aged, was a part of his job.

Genesis of the Mormon Programme

BUT the Church, as it had to do with the leisure time of the younger boy, needed a definite, outlined programme that was built around the likes of the boy—one that would not only make him happy while following it but build into his life those fundamental things that stand for character. Realizing this, the Boys' Committee of the Young Men's Mutual Improvement Association was asked to make a special study of the problem and to investigate different types of boys' organizations in other places. At this time the Boy Scouts of America had been organized about a year and their activities came to the attention of the committee. The value of its training could be seen at once and in a general way it was adopted and used until the Church became affiliated with the national organization in May, 1913.

National Affiliation

AT first the Church hesitated about this affiliation because it was not sure just how far the national organization would take over the leadership of the boy. No programme was of sufficient importance if it in any way interfered with the relationship between the boy and his Church. But the advantages to be gained by setting to it the benefits of national recognition with its equipment, literature, organization, and programme with the leadership and attention of the best men in many nations who in any way might influence the boy in his leisure time activities could readily be seen.

Our fears of losing control of the boy were soon allayed by the Scout organization. In fact it went even further than the Church had dared to hope and explained that the programme was there for anyone to use, whether it was a Church or an independent group. Officials made it clear they would be happy if the Church did, and even disappointed if it didn't use the programme for holding the boy within his own Church.

The Proper Church Relation

THE Latter-day Saint Church has found the Boy Scouts Association very sincere in this attitude. Never has it been made to feel in any way curtailed in the use of the Scout activity in helping to make Mormon boys better members of the Church.

With such a splendid organization as the Young Men's Mutual Improvement Association with outlined manuals, it was not difficult to incorporate this additional programme and to give to it immediate and intelligent direction. It was slow work at first as the movement was new and leadership had to be developed. But the ideals were right, and it was bound to succeed. As leaders became better acquainted with its possibilities good results were seen accruing in the lives of the boys because of the intelligent investment made in Boy Scout work.

The worth-whileness to a nation or a church of a programme for boys is determined by the type of citizenship it develops and by the number of boys who are made more sincere followers of the Master as they emerge from boyhood into manhood. Today, the Church of Jesus Christ of Latter-day Saints recommends this movement for boys to all, no matter in what land or country they may live, as a splendid character building asset.

A Tribute to Baden-Powell

MAY we express appreciation to Lord Baden-Powell for the beginning of Scouting and grateful thanks to all of those hosts of other men who have carried on so magnificently in making the programme what it is today. It has been an inspiration and a directing influence for good in our lives and to be connected with it is an honour and a privilege.

Like all other Scouters we hope that the words of Christ, "inasmuch as ye do it unto the least of these . . . ye do it unto me," may always be an incentive to keep faith in, to work for, and to love these splendid boys of ours.—JOHN H. TAYLOR

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

NECESSITY OF REVELATION

FOR eighteen centuries the world has been groping in spiritual darkness. The people have had the Bible, and in the true spirit of divine inspiration it has brought forth much light. But it has not established religious unity.

According to scriptural data something more is needed than the letter of the law. "The letter killeth but the spirit giveth life." (2 Corinthians 3: 6) "Ever learning but never able to come to a knowledge of the truth." (2 Timothy 3: 7)

The religious world is in confusion, divided and subdivided into many contending factions all professing Christianity. According to scripture there should not be confusion and disorder. Instead there should be only one religious pathway, "one Lord, one faith, one baptism." (Ephesians 4: 5) "Strait is the gate, and narrow is the way which leadeth unto life and few there be that find it." (Matthew 7: 14)

What is the cause of all this lack of unity regarding the glorious plan of salvation? Latter-day doctrines teach that this condition is brought about by the substitution of the wisdom of men for the revelations of God—human learning for the inspiration of the Holy Ghost. In the language of the Bible, "where there is no vision, the people perish." (Proverbs 29: 18) The declarations of the Saviour and Holy Prophets should convince all Bible believers that continuous revelation is absolutely essential for the salvation of the human family.

The history of the race from Adam to Noah, from Noah to Moses, from Moses to the Lord Jesus Christ and in all subsequent ages, proves beyond cavil, that when "there was no vision" from God, the people utterly perished in darkness and unbelief. The combined wisdom and learning of men could not save them from spiritual darkness.

Whenever the Church of Christ has existed on the earth the Lord has appointed men to receive His will by revelation. In the language of the ancient Prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants, the Prophets." (Amos 3: 7) That men may know the day of revelation would be restored, the Lord Himself declared "For there is nothing covered that shall not be revealed: neither hid that shall not be known." (Luke 12: 2) The beloved disciple John saw the time when an angel would visit the earth, and restore the "everlasting Gospel" to be preached to every nation, kindred, tongue and people." (Rev. 14: 6)

Peter prophesied that before the second advent of the Saviour, the Lord would cause a restitution of all things spoken by the mouth of all His Holy Prophets since the world began. (Acts 3: 21) Could such a restitution take place without revelation?

Members of the Latter-day Saint Church rejoice that the heavens have been opened in this day and that the Lord has seen fit to restore His will and Gospel to the earth again.

Think of the Other Fellow

By Elder Elias L. Day

THE use of tobacco, and particularly the use of tobacco by youth, has been considered from many angles, among the most important being its effect upon the physical body, and upon the mental efficiency of the individual. Dr. John A. Widstoe has summarized these effects as follow: First as to the effect of tobacco upon the body, he says, "One cannot deny that, upon the world's substantiated knowledge, tobacco must be declared seriously harmful to the human body." Second as to the effect of tobacco upon mental efficiency he informs us, "It may be said, safely, that the use of tobacco decreases mental efficiency."

There is another effect of the use of tobacco, which, though indirect in its results upon the individual, is nevertheless of serious importance.



An Appropriate Ash Tray

The Supreme Court of North Dakota discussed this feature of the tobacco habit in a case wherein an act prohibiting traffic in snuff was sustained. The court said: "There is a wide difference in the attitude of the courts toward statutes which restrict that which is harmful and those which restrict that which is harmless. The courts can certainly take judicial notice that the use of tobacco in any form is

uncleanly, and that its excessive use is injurious. They can take judicial notice of the fact that its use by the young is especially so. Tobacco, in short, is under the ban."

Every self respecting person desires to be well thought of by others. And this other effect I refer to is the moral and social effect. The habitual smoker tends to become careless of the attitude of the other fellow. True it is that many will first obtain permission before smoking in the presence of others, but as the habit becomes more and more fixed and the indulgence more and more automatic, it becomes easier to forego the courtesy of considering the other fellow. The North Dakota court said that the use of tobacco in any form is uncleanly. This statement requires no proof. It is common knowledge. Even the addict to the tobacco habit does not like his tobacco second hand. And yet the non-smoker must often be compelled to breathe air offensively polluted with exhaled tobacco fumes.

Young men and young women, if you would cultivate the desired ability to give attention to the little things for the comfort of others, you will do well to leave the tobacco habit alone.

While it is a fact that many fine people have indulged in the use of tobacco until it has become a fixed habit of life, the boy or girl in the formative years of life would be wiser to pass it by. It tends to develop an attitude of mind indifferent to the wishes of others. A statement that most people would prefer that the other fellow did not smoke or chew tobacco is probably not very far from accurate. What young man of his own free will would have his mother, wife or sister acquire the habit? What father would wish to see his daughter a victim? And what young woman is there that would list in the qualities of her intended husband a requirement that he use a certain quantity of tobacco?

In 1923 there was published an interesting study made of boys in the average public schools of New York City by P. L. Lord. Twenty boys were chosen by lot from non-smokers, and twenty from smokers, in the same classes in the same school. Their ages ranged from ten to seventeen years. The two groups were under observation for several months, and reported upon by ten teachers. The evidence obtained points convincingly to the conclusion that the use of tobacco is bad. Among fifteen nervous students, fourteen were smokers, only one a non-smoker. Thirteen were found to have poor memories, but of these over 92 per cent. were users of tobacco. Of eighteen found to have bad manners, only two were non-smokers, the other sixteen indulged. Of fourteen credited with low deportment, thirteen of them were smokers. There were in the groups studied sixteen street loafers, fifteen who were out nights and ten truants—all three groups were smokers of tobacco, but among the non-smokers there was not found a single offender in these three classes. Smokers failed seventy-nine times in being promoted, while only two non-smokers suffered this misfortune. Nineteen smokers were found to be older than average in their grade, two only of the non-smokers were so classified. Lastly, of nineteen found to be in bad moral condition, smokers were credited with eighteen of them.

In conclusion may I say that a third obvious deduction of Dr. Widstoe is founded in truth. It is, "The finer sensibilities of man deteriorate clearly as the tobacco habit grows upon him, the evidence at hand points clearly to a reduction of moral power, from the use of tobacco."

We have only to read the account of Orlo Robertson concerning the statement attributed to Glenn Cunningham at the conclusion of his wonderful performance on Dartmouth's indoor board track, when he clipped four full seconds from the recently approved world outdoor record. It tells how one "other fellow" regards the effect of tobacco. "I'm never quite sure myself what I'm going to do until I start running. It all depends on how I feel. I've felt fine most of the season, but I guess I felt a little better than usual last night. The track was fast, there was no need of jockeying for positions and the crowd refrained from smoking."

NEED OF THE TRUE RELIGION

(Concluded from page 292)

that they left the following description of what they saw and heard:

We saw the Lord standing upon the breastwork of the pulpit before us; and under His feet was a paved work of pure gold, in colour like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying, I am the first and the last, I am he who liveth, I am he who was slain; I am your advocate with the Father. (D. & C. 110: 2-4)

At still another time, Joseph Smith gazed upon our Lord while in company with Sidney Rigdon, another of his associates in the ministry, and in testimony of this experience declared:

And now, after the many testimonies which have been given of him, this is the testimony, last of all which we give of him: that he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76: 22-27)

With such a testimony let all doubts as to the existence of the Almighty be banished from the hearts of men. Let all know that this merciful and all wise Being has revealed Himself anew in this generation, and that men may now know through testimony of the present day, that He lives, and moves and has His being, and that He watches over the human family day by day.

It has been the history of the Lord's dealings with man throughout the ages that whenever He sent forth any of His servants to perform His work, He sent them with power, so that they spoke with divine authority. Were not Jeremiah, Isaiah, Moses and the other ancient prophets so sent? Did not John the Baptist, Peter, James, John and Paul speak with authority? They were called and commissioned to perform their tasks. It has ever been so, and it was after this manner that the latter-day prophet was sent for he, too, came as one having authority.

It was conferred upon him, as it was upon men anciently, by persons who already held that authority. John the Baptist prepared the way for the Lord in His first coming. He was the forerunner. Was it not altogether logical that by the direction of Heaven he should come and give authority to a modern forerunner of the Lord, who was to prepare the way in this age as John did in his time?

On the fifteenth day of May, 1829, John the Baptist came under divine appointment and by his authority laid hands upon the head of Joseph Smith, and gave to him the keys of the priestly power held by him. Shortly afterward Peter, James and John came and committed to him the keys of the Priesthood of Melchizedek and ordained him an Apostle of the Lord Jesus Christ, like unto themselves. Since he had seen the Lord, and been ordained to His ministry, Joseph Smith became a special witness of His existence and of His victory over death, just as were the ancient apostles.

Having thus clothed His prophet with knowledge and power, the Lord instructed him in his duties, saying:

Go ye into all the world, preach the gospel to every creature, acting in

the authority which I have given you, baptizing in the name of the Father and of the Son and of the Holy Ghost, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned, and he that believeth shall be blessed with signs following, as it is written. (D. & C. 68: 8)

Thus commissioned, Joseph Smith and his associates went forth, teaching men everywhere the truths of the Gospel of Christ as restored in modern times, baptizing their converts and witnessing the blessings which followed the believers in this day, even as the signs followed believers anciently. Men and women, under their ministry, received not only a water baptism, but the baptism of fire and of the Holy Ghost, and they enjoyed anew the fruits of that spirit. Its all powerful influence filled their souls, they were "born again" as the Lord said to Nicodemus, renewed in body and spirit by the power which accompanied these ordinances.

They learned that as this spirit filled their hearts, a feeling of peace and brotherhood pervaded them—the spirit of strife was taken out of their souls, and in its place came one of mutual helpfulness embodying the principles of the Golden Rule. They came to look upon their neighbours not as potential enemies, but as friends and brothers, an attitude which alone can form the basis of world peace.

This is what can come from the sincere application of the Gospel of the Prince of Peace. Coming as it does "in power and in the Holy Ghost and in much assurance," as Paul told the Thessalonians (1 Thess. 1: 6) the true Gospel revolutionizes and makes happy the lives of men. War and strife cannot exist under such an influence. Who can but agree that this is what the world today so grievously needs.

SCOTTISH DISTRICT CONFERENCE

MORE than 170 people, of whom 75 were non-members, were in attendance at the evening session of Scottish District conference which convened at Hillhead Burgh Hall, Sunday, May 8th. Mission authorities in attendance included President Hugh B. Brown and Sister Zina Card Brown and Lady Missionary Florence Malmberg, Y.W.M.I.A. president.

Speakers at the evening meeting, which was conducted by Supervising Elder Paul L. Badger, were President Brown, Elder Matthias F. Cowley, Supervising Elder Badger, and Elders George S. Walker and William Wallace Winder.

District President William Stout, Sister Aloa Dixon, lady missionary, and Elders Jack H. Adamson, Walter T. Stewart, Phillip L. Richards, Wilmer A. Nicholls and Karl G. Esplin were speakers at the after-

noon session. It was conducted by Supervising Elder Badger.

At the morning session, conducted by District President Stout, the following were speakers: President Brown, Sister Brown, Sisters Florence Malmberg and Marie Waldram, lady missionaries, Sisters Margaret Graham and May G. Houston, and Elders Hugh C. Brown and George S. Walker.

Special musical selections for the various sessions were presented by the following: Ladies' Chorus directed by Sister Waldram, vocal solo by Mr. James Daniels accompanied by Miss Peggy McDonald (both of Edinburgh), vocal duet by Sisters Mina and Jessie Thomson, chorus by the travelling missionaries, vocal duet by Brother and Sister William Stout, and a chorus composed of Primary children.

News of Current Interest

THE INDIAN is no longer the "Vanishing American" according to officials of the Indian Bureau of the United States. The Red Man, who was the victim of years of conquest and pestilence, is appearing on the American scene with startling rapidity. Commissioner John Collier proves that the "Vanishing American" is a myth with the figures that the present population of the race is 337,366 compared with 266,000 in 1900. Mr. Collier states that the Indian mortality rate is 13.7 per cent. per 1,000 of population. At this rate of increase it is held that the race will never die out, instead it will become the "Increasing Race."

RECENT SURVEYS in Turkey reveal that there are 30 persons living there who are more than 150 years old. Investigators checking on the causes and reasons for the longevity of the individuals found that all of them are teetotallers. A simple life with the main diet being Yoghurt (curdled milk) were also underlying principles contributing to health at 150 years. It was also found that there are 3,985 women and 1,256 men in the country who are centenarians.

SEEDS estimated to be between 300 and 500 years old are now thriving lotus plants growing at the Field Museum of Natural History in America. The seeds were brought to light after they had been buried in a peat bed in Southern Manchuria for several centuries. They were sent to the laboratories, softened by immersion in diluted sulphuric acid and placed in water. After going through this process they were sown as ordinary fertile seeds. The result was they were soon sprouting into plants as green and healthy as

those coming from new seeds. Officials of the Museum believe the deferred growth to be a record for seed germination.

IMPERISHABLE paint was invented by early American Indians according to authorities on Indian research in the Western States. The old Sheepeater Indian tribe were found to be the instigators of the process. A recent trip to the tribe's former haunts in the middle fork of the Salmon River in Idaho, revealed the early men knew the secret of making the permanent paint. In the canyons surrounding this territory a number of Indian writings and drawings on overhanging cliffs along the trail may be seen. What form of paint the Indians used is not known, but it cannot be washed off the rock. The paint has penetrated the rock to a depth of from one-sixteenth to one-eighth of an inch. The colour of the paint is fast and brilliant and is expected to be that way permanently.

WEATHER history was in the making during the months of February, March and April, in London. In the three months London's rainfall was less than an inch—the driest February-to-April period since 1788. Farmers in particular are hoping that the record drought of 150 years will soon be terminated.

TOURIST travel the world over is expected to show a decided increase during the current year. Nearly all points of interest in the world are at the present time accessible by motor car. The tourist is being catered to in every country, and at the present time there are more than 9,300,000 miles of highways in the world.

BRISTOL DISTRICT CONFERENCE NOTICE

SESSIONS of Bristol District conference will convene on Sunday, May 15th, at the Latter-day Saint Hall, 45 Park Street (Hannah More Hall), Bristol. Meetings will commence at 11 a.m., 2.30 p.m. and 6.30 p.m. President Hugh B. Brown will be in attendance.

London District conference, last on the spring schedule, will be held a fortnight later, on Sunday, May 29th, at the North London Branch Chapel on Clissold Road, N.16

From the Mission Field

Arrivals—

Elders Blaine H. Alexander, Jr. (Phoenix, Arizona) and Sterling G. Jacobson (Provo, Utah), two new missionaries to labour in the British Mission, arrived Wednesday, April 27th, on the *s.s. Manhattan* and were assigned to London District.

Transfer—

Elder Glen L. Allan was transferred from Manchester District to Birmingham District on Monday, May 2nd.

Release—

Elder Frank A. Martin, who has laboured in Nottingham District, the British Mission Office and the Millennial Chorus, was honourably released on Monday, May 2nd, to return to his home in San Francisco, California.

Doings in the Districts—

BRISTOL — Cheltenham - Stroud Branch presented a pageant typifying the Restoration, on Sunday, April 24th, in the branch hall. The pageant consisted of four acts and was written by Elder Louis C. Larsen and Sister Nora Dance. Those taking part on the programme were Sisters Irene Rodgers, Dorothy Bettridge and Florence F. Parker, Brother Robert Bettridge, and Elders Larsen and Clarence A. Beckstrom. Sister Dance gave a vocal solo and Supervising Elder A. Ferron Forsgren was speaker of the evening.

LEEDS—At baptismal services recently held in Bradford Branch Chapel Frederick A. Womersley of Batley Branch was baptized by Brother Fred Laycock and was confirmed by Elder Thornton Y. Booth. Elder Donald L. Johnson took part in the services, which were conducted by Elder Booth.

Batley Branch held its branch honour day Saturday, April 23rd. Outside activities of the programme were held at Howly and the evening meeting was held in the branch hall.

LONDON—Elder Matthias F. Cow-

ley was speaker at the baptismal services held in Southwest London Branch, Friday, April 29th. During the services the following were baptized and confirmed: Lillian Ida Risehari and Gwendoline Silsbury were baptized by Elder Eldon T. Lindsay and confirmed by Elder Joseph W. Olsen, Jr. and Supervising Elder King E. Beagley, respectively; Evelyn Rae Russell was baptized by Brother Ray M. Russell and confirmed by Elder Cowley; Rhona Lillian Sparks was baptized by Brother James R. Cunningham and confirmed by Brother John Bleakley; and Joseph Henry Love was baptized by Elder Owen P. Gladwell and confirmed by Brother Robert H. Love.

The M.I.A. activity of St. Albans Branch for the winter season was brought to a close with a social held in the branch hall on Tuesday, April 26th. After a short concert, refreshments were served and the remainder of the evening was spent in playing games and dancing. Brother James Cunningham, M.I.A. president, was in charge of the social.

NORWICH—Members of Lowestoft Branch enjoyed a concert party given Monday, April 25th, in the branch chapel by the Oulton Broad Juvenile Group. The entertainment was staged gratuitously and funds raised were given to the Relief Society. Sister Lilly Tunmore was in charge of the programme and Brother John F. Cook offered words of thanks to the visiting artistes.

NOTTINGHAM — On Monday, April 25th, Elder M. Warner Murphy addressed the Salvation Army of Stapleford. His topic for discussion was "Truth About Mormonism."

Mansfield Branch held its Easter Dance in Parochial Hall, Mansfield, recently, under the direction of the travelling missionaries of the district and the branch Gleaner Girls. More than 200 people were in attendance to participate in the evening of sociability and dancing.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
1 L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catford, S.E.6.
Ivy Hall,
Wellesley Road.
Gunnerysbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m.

†—7.00 p.m.

§—6.15 p.m.

‡—2.30 p.m.

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